

BOSTON, WEDNESDAY, AUGUST 12, 1835.

VOL. I.

A STATEMENT OF THE CIRCUMSTANCES WHICH INDUCED THE STUDENTS OF PHILLIPS' ACADEMY, ANDOVER, MASS., To ask a Dismission from that Institution.

We regret the necessity, which compels us to appear before the public in vindication of our conduct. The course which we have pursued may seem, we are well persuaded, at the first glance, to many of the great, the wise, and the good, to savor of rashness and fanaticism.

And in the outset, it will naturally be asked, who are these students? Every feeling of our hearts would prompt us on these 'delicate' topics, to maintain an entire silence. But when, by withholding facts on such points, we run the hazard of being held up by unprincipled and designing men, as a 'parcel of insignificant and deluded youngsters,'

Fixed figures for the hand of scorn,
To point a slow, unmoving finger at;

we are not at liberty to be silent.

A large majority of our number have reached that period, when by the laws and usages of the land, we can lay claim to all the privileges and immunities of free American citizens. The average age is more than twenty-one. There is but one of us, who, by the laws of this Commonwealth, is not required to pay an annual tax into the public revenue. Nearly all are professors of religion, and are standing for the Christian ministry. We do not propose on the present occasion to enter into a labored exposition of Anti-Slavery principles; neither to heap calumny and disgrace upon the head of any man, or set of men living; much less to exhibit any thing approximating even in the slightest degree to a spirit of recklessness and bravado. Our simple object is, to spread out before the world the circumstances and the facts in our case. And though in these may be embodied all the unkindness and severity of unexampled truth, yet justice to ourselves and the world, calls upon us to make them known. Only let our statements be fairly and impartially weighed, and we are willing to abide the decision of an enlightened and christian public. We now proceed to detail that unhappy train of circumstances which has finally resulted in our withdrawal from the Institution.

In the fall of 1834, a committee was appointed by the abolitionists in Phillips' Academy, to wait upon the Principal, Mr. Johnson, for the purpose of obtaining his permission to form an Anti-Slavery Society in said Institution. Their suit was promptly rejected.

In January, 1835, by vote of the Abolitionists in the same Institution, a respectful memorial was drawn up, by a committee appointed for that purpose, asking permission, a second time, from the Principal, to form an Anti-Slavery Society. This petition was not presented, from the fact that our Instructor informed one of the committee, that he had made up his mind upon the subject—that he objected to its formation, but if the committee wished to 'instruct him' on the subject, he would wait on them. We could, of course, proceed no farther with the business, without putting ourselves in the attitude of 'instructors,' which, as modest young men, as pupils, we could not do without outraging all rules of propriety. Thus ended our second effort to form an 'Anti-Slavery Society in Phillips' Academy.' The next inquiry was—Can we join a society in the Theological Seminary, or in the village, in case of its formation? The answer or reply at this time, and then reconcile it with a law, enacted a short time subsequently, for the purpose of preventing the students from joining the Anti-Slavery Society in the village, which we shall soon introduce. The substance of this answer, was as follows: 'If individuals see fit to connect themselves with either of these societies, I do not prohibit them, though I could give my advice.' From what quarter does the breeze next blow? You shall hear. Truth is our panoply, facts are our weapons, and wield them we must, let shame and confusion fall upon whom they may.

On Tuesday evening, February 3, 1835, an 'Anti-Slavery Society' was formed in the Village, and some 25 or 30 of the students of Phillips' Academy entered their names upon its Constitution—not half the number who would have joined, but for what afterwards transpired. On a subsequent morning our Instructor, learning that his pupils had taken an active part in the meeting above-mentioned, but ignorant that any had actually become members of the Society, in connection with other remarks, gave the following to be called 'advice': 'Now having expressed my views on this subject, (the formation of the Anti-Slavery Society) do I expect any member of my school will join that Society? No, I don't. And if any individual feels it his duty to belong to that Society, I expect him as a gentleman and a christian, to come to me and have his name taken off from my list. And now, my young friends, don't go about complaining that I am unreasonable. There is no compulsion—you are as free as air—but if you must join an Abolition Society, come to me and I will give you an honorable dismission and recommendation to any Institution in the Union, and no man in my presence shall ever say aught against you.' Comment is unnecessary. On the evening of the same day, our Principal having learned that some members of his school had joined the Society above-mentioned, gravely told us, 'That he supposed it will be just as easy for us to take off our names as it was to put them on.' But what is the result? Do we forthwith erase every name, and by this act make an expiatory sacrifice for the heinous crime of thinking and acting according to the dictates of our own consciences, on a subject, freighted with interests as weighty as the salvation, temporal and eternal, of two and a half millions of our countrymen, together with the extension and purity of the church universal? No. We 'immediately conferred with flesh and blood,' but looked to God—looked courage, and having put our hand to the plough, dared not to look back. Those of us concerned, well remember through what a fiery furnace we were called to pass. All who considered it their duty to continue their membership, were requested to hand in their names to the Principal. Most of them were promptly given. Now in connection with this request, take the so-called 'advice' before referred to, and what, we ask, save expulsion, could be supposed to await us? 'Thus day after day were we kept 'on the tenter.' When we put the question, whether for this high misdemeanor, 'I shall do nothing rashly,' as ambiguous as the oracles of Apollo. The fear of dismission was thus brought to bear powerfully upon us. And when this method proved entirely futile, the powers of persuasion were put in requisition; and in more than one instance, where we addressed in terms like the following: 'Now if all the rest will erase their names, will not you also? Now if you will not do it from principle, will you not do it from respect to my feelings?' But all in vain. Conscious that we had planted our feet upon the rock of eternal truth, we stood unmoved. No name was taken off.

And now we ask the candid consideration of our readers to a law enacted a short time subsequent to the above proceedings, but not, however, till after the famous vote of neutrality was passed in the Theological Seminary. It was couched in the following language, viz: 'No member of

Phillips' Academy shall join any society in the town of Andover, without permission from the Principal.'!! Now, premising that this law was made, not to regulate the conduct of minors alone, but to be enforced upon those arrived at the age of manhood, and who of course were entitled to the rights of suffrage and all the privileges of citizenship, we put the question to an enlightened public, and ask them, if they have sought liberty from their veteran fathers, who fought the battles of the revolution? We appeal to the statesman, and ask him to tell us, if such a law is in keeping with the Declaration of Independence, and inimitable Constitution? And finally, we ask the ministers of our holy religion, if they have thus learned liberty in the school of Christ? And had we, in consequence of the liability simply to which this enactment exposed every one, immediately dissolved our connection with the Institution sanctioning it, who would have been our accuser? But we did not hastily. We waited its operation. We could hardly persuade ourselves to believe, that any pious and consistent individual of many years would be hindered from joining any Society with which he might feel in duty bound to unite, (though in such cases we utterly repudiate the principle of acting by permission.) But what, think you, were our feelings, when we saw a beloved brother of devoted piety, and 25 years of age, with a heart burning with a desire to do something for his poor, degraded, impotent, enslaved countrymen, by the administration of this law, prevented from bearing his testimony against a sin, more foul than which, none exists on the face of the globe—we mean Slavery. And how did the case become aggravated, when another of our number, of similar character, and 20 years of age, was prevented from giving in his name to the Anti-Slavery Society in the church to which he belonged, composed of his own brethren and sisters in Christ, and having for its president his own pastor? And had we then, at once and forever, dissolved our connection with an Institution, fostering within its bosom a principle like this, and thereby proclaimed to the world our honest indignation against such an unwarrantable exercise of power, who, we triumphantly ask, would have dared to stand forth as our accuser? But, strange as it may seem, we still forebore, preferring rather to risk a high charge, on the score of weakness and pusillanimity, than to expose ourselves to any just imputation of rashness or folly. And we resorted to this final step, only when the last lingering hope of redress was utterly extinguished, and the dark night of despair was settling thick and heavy around our heads. The successive steps which led to this unhappy result, shall now be minutely and honestly detailed.

On July 11, 1835, the Abolitionists in Phillips' Academy, convened for the purpose of forming an Anti-Slavery Society. After choosing a committee to draft a memorial and present it to the Principal, it was unanimously

Resolved, That we regard Anti-Slavery as the cause of God and humanity, and that Christians should devote themselves to its promotion, with that boldness, meekness, and prayer, which become the gospel of Christ; as no other spirit will in reality advance the cause, or be acceptable to God.

July 15, The Academy having been refused, a meeting was held under the broad canopy of heaven. At the opening of the meeting, the following resolution was unanimously adopted:

Resolved, That this, and all our future meetings be opened with prayer.

The following memorial was then read and adopted. It is but proper here to remark, that this article was written without any expectation that it would be made public, which may serve as some apology for any inaccuracies of language or infelicity of arrangement.

RESPECTED INSTRUCTOR—We, whose names are undersigned, are well aware that the relations we sustain to yourself, make it our duty ever to hold you in the highest respect and regard; and the more so, as we have the fullest evidence that all your feelings and all your conduct toward us, are the result of a tender regard for our welfare and that of the world. And while such are our impressions, how can we have any other feelings than those of filial love and obedience?—But there are certain occasions, as every one will admit, when we are not at liberty to do as we would. Even now, if we could act as feeling would suggest, we would throw aside our pen, and forever hold our peace. But when principle is concerned,—when we must follow the advice of our superiors, or of our own fathers even, if we do so at all, at the expense of conscience, and our own sense of right and wrong, we cannot, we dare not do it. Otherwise we should plainly disregard the injunction of wisdom and the bible—that we ought to obey God rather than men. Such are the feelings, Sir, with which we make this third request for your permission to form an Anti-Slavery Society in Phillips' Academy. It is, with great delicacy indeed that we prefer this request, as you have already twice given your refusal to a similar one. 'But we are conscious that we do it not to trifle with your feelings. We have a higher motive. Something within tells us that it is our duty—our right; that it is Heaven's high boon to us, to think and act on the subject of Slavery as on every other moral subject, according to the dictates of our own consciences. We feel that this is as sacred—as unalienable a right, as the immortal principle of life itself; a right bestowed on us at the beginning by our wise and benevolent Creator, and which none but he who conferred it, or assumes His high prerogatives, can take from us. You will, Sir, doubtless inquire the reasons which impel us again to prefer this request, and which lead us to hope for its favorable acceptance. They are briefly these:

First, We believe that we believe Slavery to be a sin; and that the church, whose sin it is, in a great measure, can never prosper, or be prepared to co-operate with the Holy Spirit in bringing about the glorious purposes of the divine Redeemer, until this shackles is thrown off.

Second, We believe that we individually and collectively have a duty to perform in the removal of this sin, and that if we stand aloof, and give us not our influence against it, we are the abettors of slaveholders, and are thus doing violence to the precept of our holy religion, which solemnly demands, 'Be not partakers of their men's sins.' And furthermore, we feel it to be our duty to act on this subject, as much as on any of the great questions of religion or morals, which are now agitating the community. And that while on these subjects we are not permitted either by yourself, the public, or the word of God, to remain indifferent in thought and action, so we cannot, consistently and righteously, exclude the slave from our sympathies, our prayers, and our efforts.

Third, We feel that the only effectual way to exert our influence, is by a regular, systematic co-operation, and an open declaration of our abhorrence of the sin. Were the world filled with horrenous of the sin. Were we feel our duty done, did drunkards, we could not wrong, while we raised not our voice to warn them of their sin and danger. Or were all mankind infidels, and contempters of God, we should feel bound to take a decided stand, and cry aloud in the ears of the guilty, and proclaim that there was a God who, though he long forbore, would yet be the punisher of sin, and the avenger of trampled justice.

Fourth, We wish to associate together, that we may the better inform ourselves on this subject, in order to pray and act more intelligently, and by our mutual encouragement, to enlist our sympathies and efforts in behalf of suffering humanity. But permit us, Sir, to state briefly, what our object is not.

First, To create a feverish, party excitement. On the contrary, we believe, that should you grant our request, it would greatly tend to allay such an excitement. For what can be more likely to effect this, than for every one to think and act for himself? Or what more to create, than a disposition in one party to denounce and crush another?

Second, It is not that we wish to gratify our own self will, or follow the impulse of feeling, in opposition to our better judgment. Such is not the fact. We have been driven to it by a settled and imperious conviction of duty to God, and our fellow men.

Third, It is not that we wish to favor any man, or set of men. The principles of Abolition are what we love, and upon which we feel bound to act.

Fourth, It is not that we may gain popularity—we expect rather the public odium. We expect to be branded with the epithets of fanatics, as the dupes of a wild phrensy, of ignorant enthusiasm, and as zealous without knowledge. We see before us a fearful array of the great, the wise, and the good, those who will be ready to look upon us as actuated by a blind passion, rather than by cool judgment; as disturbers of the peace rather than as the advocates of equal rights. But amid the universal din of anathemas and denunciations, we hear the still small voice whispering,—'Go on, and fear no evil, for I am with you.' And how can we linger? Conscience must speak out. Her mandate must be heard. And when we walk as she plainly directs, with the consequences we have nothing to do. Committing ourselves therefore to the God of the oppressed, we feel prepared for the unequal contest. In your co-operation, Sir, your prayers and sympathies, we should indeed rejoice. But if you cannot conscientiously grant them, all we ask is the privilege of thinking and acting for ourselves.

[Signed by eighty-eight individuals.]

Wednesday, July 22.—At a meeting held in the Academy, the committee, having presented the memorial, reported a negative answer from Mr. Johnson. A resolution was then offered, the purport of which was, That we do not impeach the motives of our instructor in refusing our request, but consider it our imperative duty to ask a dismission from Phillips' Academy. After remarks, both for and against the resolution, the following petition was introduced to the meeting, and after its import was fully made known, the yeas and nays on the resolutions were taken, each one answering affirmatively, with his own hand subscribing his name to the petition.

PETITION.

RESPECTED INSTRUCTOR—It is with feelings of sincere regret, that existing circumstances render it necessary for us to dissolve our connection with Phillips' Academy—and especially so as our protracted connection has only served to bind nearer to our hearts our Instructor, who has ever given us reason to believe that in all things he desires our highest happiness and the ultimate good of the world. But still we feel, that no ties, however tender, should deter any man from the prompt discharge of his whole duty. We, therefore, the undersigned, do respectfully request an honorable dismission from this Academy, with that recommendation to other Institutions which our character and scholarship in your opinion deserve.

[Signed by fifty individuals of the age and character stated in the commencement of this article.]

Now we wish it to be distinctly understood, that up to this time, our Principal had not only made no complaint against us, but on the contrary, had indignantly repelled the foul charge of insubordination, so wickedly and meanly preferred against us, and publicly attested to our gentlemanly and christianlike deportment, and given it as his full conviction, that as a body, we were influenced by none but the purest motives. Here then, is the commencement, 'the head and front of our offending,' as a body; and for individual acts and expressions, we are not responsible. And were we thus responsible, we should be willing to place whatever individuals of our number have said or done, advisedly, aided by side, with what has been said rashly and inconsistently, by our opponents, some of whom may be found in high places, clothed with authority and with heads silvered o'er with age. To private and confidential intercourse we have aimed not to descend. We would, however, forewarn our opponents, that if provoked, as we trust we never shall be, to engage in a contest of this kind—one in which he who conquered could scarcely be deemed victorious, 'there may be blows to take as well as blows to give,' and respectfully 'suggest' that those who live in glass houses, beware how they throw stones. But to the petition. For here lies our imputed guilt—as proof of which, we here insert a copy of the certificate given to those who received their dismission.

'This may certify that _____, in concert with other individuals, members of Phillips' Academy, having expressed to us by petition, their united request, that their connection with said Academy be dissolved, is hereby dismissed, at his own request; although we consider the manner of getting up that petition as wholly irregular, and must regard it with marked disapprobation; and furthermore, is recommended, as having sustained a good moral character, and as having made commendable proficiency in study.'

Now what was the manner of getting up that petition, which is here said to be wholly 'irregular,' and is 'regarded with marked disapprobation?' Our readers have already been informed. And on this point we may, without vanity, claim to be as well informed as our Instructors. We therefore again affirm, that this petition was signed by forty-six persons out of the fifty, after free and deliberate discussion on both sides of the question, and that the remaining four signed the next day, from a full conviction, that their duty to God and their fellow men absolutely demanded it. Has it then come to this? Is a free interchange of thought and opinion, on a great question of duty, wholly 'irregular' and to be 'regarded with marked disapprobation?' In what age, in what country—under what form of government do we live? But it is still objected that the petition was signed in a state of high excitement, after listening to violent and 'inflammatory speeches.' To this, it may be sufficient to reply, what can be clearly proved, that a large majority of the signers had previously signified their deliberate determination to dissolve their connection with the Institution, in case of the rejection of their memorial without satisfactory reasons being assigned.

Thursday, the 23d.—The committee, to whom had been entrusted the petition, reported, that 'Mr. Johnson had consented to grant an honorable dismission.'

Friday, 24.—Those who had petitioned for a dismission had a conference with Mr. Johnson. He then suggested, for the first time, the propriety of inserting in our certificates, the reason of our leaving. To this we objected, not on the ground that we were ashamed of our act (as this avowal of the fact might incontestably prove) but because it was a useless appendage and entirely

unprecedented. Having ascertained our feelings on this subject, he stated that he was not disposed to press the point, and giving us to understand, that nothing of the kind would be introduced, assured us that they should, if possible, be prepared in the course of the day. But before the next morning arrives, information is borne to him, of the 'irregular' (?) manner in which the petition was got up, (which if different from what we have stated above, we pronounce without qualification an utter falsehood) and we are then told, that 'we must wait till further investigation is made.' The records of all our proceedings were at that moment in his (Mr. Johnson's) possession, and we offered, in addition, to meet him, together with his associate Teachers, privately or in a body, and answer face to face, any charges alleged against us. This was refused. 'I am,' says he, 'bound in chains of iron'—the interpretation of which we leave to himself, or others acquainted with the system of operations on Andover Hill. We were ready for the most close and scrutinizing investigation, provided it were conducted on fair and honorable principles. We waited with all due patience from Saturday morning till Tuesday noon, when all our documents were in the hands of our examiners, and might be read in the space of half an hour!! We not only were not permitted to know the charges alleged against us, but were unblushingly told they would not be revealed 'until published to the world.' Now is this inquisitorial, or is it not? Our friends may decide. The result we know not, and fear not. We have acted in the fear of God, and are ready to answer at His high tribunal for the course we have pursued. In the meantime we were exhorted to retrace our steps, if we were convinced that we had acted hastily. All very well. But this is not all. One individual of our number who had, several days before, asked a dismission, was publicly expelled, and that too, when he had not been consulted with, and was entirely ignorant of the charges against him, and furthermore was immediately silenced when he arose to answer the charges thus openly preferred against him.

In connection with this expulsion, it was also stated that there were believed to be 'two or three more, fomenters of discord,' *alias*, 'fearless and uncompromising Abolitionists,' who must be cut off. But with a poet of former days, we said within ourselves,

'Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's; then, if thou fall'st,
Thou fall'st a blessed martyr.'

At this dark and dubious crisis the advocate of 'expediency and expiation' were busy in advising us to submit to the powers that were, and what is quite inexplicable, were very much alarmed, lest we should injure our cause by leaving the Institution. However, the 'fomenters of discord,' the ringleaders who were to be 'cut off,' were not discovered. Nor were we easily to be persuaded from doing, what in our consciences, and before Heaven, we believed a solemn duty. What more can be devised to delay us or frighten us into an abandonment of our purpose? The mask is presently thrown off, and on Tuesday morning the edict comes forth—'every minor must return to his recitations this day, or be expelled before to-morrow morning—those of age must either return to recitation,' (we had attended regularly to the duties of the school till our request for dismission was essentially granted) 'leave town,' or be dealt with in some other way; which, we supposed, in plain saxon, to be equivalent to the naked phrase, 'must be expelled.' Now was this kindred act, 'cut off' by the 'fomenters of discord,' 'Was it justice? Was it giving us 'an honorable dismission,' and permission to 'go right away,' both of which our Instructor had repeatedly guaranteed to all who wished to leave? We need not answer No. But we hardly dare express our honest convictions respecting the design of these movements. Suffice it to say, that in consequence of them, a meeting for deliberation was held, at which the following Preamble and Resolution were almost unanimously adopted, viz:

'In consequence of the remarks thrown out by our Principal, this morning, and the conditions imposed in order to our longer continuing honorable members of Phillips' Academy, (with which, from the very nature of the case, it is impossible for us to comply.) Therefore,

Resolved, That it is our duty each, this day, to submit a written resignation of his membership.

Among those withdrawing were two minors; one the son of an influential minister, the other of a poor widow; both of whom, by non-attendance at recitation, had rendered themselves obnoxious to the threat of expulsion. But mark the difference in their treatment. The minister's son is suffered to remain unmolested, while the son of the poor desecrated widow is 'cut off,' and sent home in disgrace!! Such a fact needs no explanation from us—it speaks for itself. And, although we were told no special would be taken of our resignations, yet strange and unaccountable as it may seem, our certificates, as copied above, were forthcoming on the very next morning!

We have now given a faithful account of the proceedings in Phillips' Academy, Andover, on the great question of Slavery. And we now leave it, for what? That we may ruin it—and of course bury its instructors in its ruins? (as we are slanderously reported, and as some affirm that we say.) Nothing can be farther from the truth. We dissolve our connection with Phillips' Academy, because, under the existing administration of its laws, its members are not allowed in any manner to bring their influence (and it matters not whether that influence be extensive or not) in an associated capacity, to bear upon a most wicked and odious system of fraud and oppression. And while the young men of our land are enlisting all their energies in this great cause of philanthropy and Heaven; it is right, it is tolerable, that 'No member of Phillips' Academy shall join any society in the town of Andover, without permission from the Principal?' which, as its administration has indubitably proved, is only a less direct and tangible, and therefore a more mean and cowardly method of saying, 'No member of Phillips' Academy shall join any "Anti-Slavery Society" in the town of Andover.' But it is said, 'we do not object to your being Abolitionists,' all we require is, that you do not join an Anti-Slavery Society. Let us see how this reasoning will apply in other cases. Suppose a man says, 'I have no objection to your being a Methodist, only you must not unite with their Church?'—you may cherish the missionary spirit, but you must not join a Missionary Society. In short, for this is the principle,—you may embrace any theories you choose; but then to come out and take a decided stand on the side of what you believe to be truth, and by organized and combined effort, exert yourself to spread abroad and defend it, this were madness out-right; what should we think of such a man? And yet, is not this plainly the reasoning of those who affect a willingness that all should be Abolitionists, but still object to the formation of societies? And does it not carry with it its own antidote? But we forbear. And in conclusion, we only ask from the public, in view of the course we have pursued in this matter, and the policy adopted by the Institution with which we were connected, a just and impartial decision.

D. C. SCOBLEY,
G. S. TOWLE,
A. GROVER,
H. EATON,
J. W. PILLSBURY,
Committee.

Andover, Mass. Aug. 5, 1835.

*There is a flourishing Society in town consisting of more than 300 members.

SPECTATOR.

BOSTON, SATURDAY, AUGUST 8, 1835.

Opening of the ODEON.

The ODEON, or hall of the Boston Academy of Music,—lately the Federal street Theatre,—was opened on Wednesday evening last. Although Rev. Mr. McCalla lectured on popery, the same evening, in Park street church, and Rev. Mr. Ellis of Illinois in Mr. Malcom's church, on the west, yet the hall was filled to overflowing. The exercises of the evening were as follows:—

1. VOLUNTARY ON THE ORGAN, by Mr. Webb.
2. CHORUS, by Mozart. "Let us with a joyful mind."
3. PRAYER, by Rev. Mr. Greenwood.
4. HYMN, "Praise ye Jehovah's name."—Tune, America.
5. ADDRESS, by Samuel A. Eliot, president of the Academy.

Mr. Eliot gave a sketch of the origin, design, and prospects of the Academy. A well merited tribute to W. C. Woodbridge was bestowed at the commencement of the address. Mr. W. had traveled in Germany, and had there seen the effects of the cultivation of music as a branch of common education, and returned to his native land, fully determined to see similar results here. To the interest excited by him in this city, the origin of the Academy is to be traced. The next step was the obtaining and securing of the services of an able and devoted professor (L. Mason). The success which has already attended their efforts to promote the cultivation of vocal music among our children, is well known.

The theme of Mr. Eliot's address, was—"The effects music is designed and able to produce." Sounds are adapted to produce emotions; and it is the design of music as to regulate these sounds, as to excite the emotions desired. Music, it is universally acknowledged, has great power for good or for evil.

The speaker next enlarged on the importance of music as an auxiliary in education. It combines study with amusement, and discipline with sport. It is also conducive to health, particularly in a climate like ours where pulmonary complaints are so prevalent.

[We intended to give the address entire in the Spectator; and still hope to do it, as soon as a copy can be obtained.]

6. CHORUS, by Handel; "How excellent thy name."
7. CONCLUDING PRAYER AND BENEDICTION, by Rev. Mr. Blagden.

THE ODEON

Is tastefully and skillfully fitted up. The body of the house is about 50 feet square, and nearly the same distance from the floor to the centre of the arch. The floor of that part formerly occupied as the pit, commences in front of and about 3 feet below the speaker's stand, and gradually rises to the front part of the building. Between this and the walls are circular seats, corresponding with the lower tier of boxes in the theatre, and with the galleries above. These seats are on a level with the back seats at the entrance of the hall, and consequently elevated, near the speaker, a few feet above those of the main floor. All these seats in the body of the house will contain about 500 people. The seats on the floor, and in the first gallery, are settees, stuffed tastefully although plainly covered with red moreen. There are two principal galleries, corresponding with the two upper tiers of boxes in the theatre, which will seat about 250 each. Still above these, is the original gallery of the theatre, which will hold about 300 more; making, in all, accommodations for about 1300. The speaker's desk, as we have stated, is elevated about 3 feet above the floor immediately in front, and nearly on a level with the wall seats. The whole is so constructed, with regard to the position of the speaker, that he can be heard with great distinctness in all parts of the building, with a moderate degree of effort.

In the rear of the speaker, is the cubical room for the orchestra, about 30 feet in length, breadth and height. The floor is nearly level, and a little depressed below the speaker's desk. An organ of considerable power is temporarily put up, to be superseded by another, superior to any in the country, as soon as it can be constructed.

Installation at the Odeon.

Rev. Wm. M. Rogers, late of Townsend, was installed pastor of the Franklin St. church, on Thursday, at the Odeon, where they expect, for the present, to hold public worship.

The churches represented in the council were all the orthodox churches in Boston with the exception of the free church; the two churches in Charlestown; the 2d (Dr. Codman's) church in Dorchester; the Elliot church in Roxbury; the church in Andover Theol. Sem., and the church in Townsend.

Rev. Mr. Fairchild was chosen moderator, and Rev. Mr. Boice, scribe.

- The exercises of the evening were,
1. VOLUNTARY ON THE ORGAN, by Mr. Mason.
 2. HYMN: "Father of mercies, in thy house."
 3. INTRODUCTORY PRAYER, by Mr. Winslow.
 4. HYMN: "How beautiful are their feet."
 5. SERMON, by Dr. Skinner. Text, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21.

The proposition contained in the first part of the text, the Dr. illustrated under the two following heads:—

1. Our blessed Savior KNEW NO SIN.
2. He knew no sin in his original or pre-existent state.

Here the Dr. gave a sketch of the life of Christ, and his sinlessness in the peculiar circumstances of trial in which he was placed. The evidence we have, that the history of our Savior handed down to us, is authentic was adverted to.

1. This sinless person, GOD MADE SIN FOR US.
2. In what sense, was Christ made to be sin?
- (1) Not literally, for it is impossible for an agent to become an attribute or quality.
- (2) Some have supposed that sin here is put for a sin-offering. Although it is a truth that

*The word "orthodox" as applied to churches, is limited in Boston and vicinity, to congregational churches of this character.

Christ was made a sin offering, yet we cannot think that such was the design of the writer in this place; for two reasons: First, the word translated sin is the same in both instances in this verse: and we should not take the liberty to translate them differently, if we can give them a satisfactory interpretation without. Second, such a rendering would destroy the antithesis between sin and righteousness in the two parts of the verse; and destroy the significance and force of the latter clause.

(3) We apprehend the phrase means,—God treated Christ as a sinner, or rather, as a personification of sin itself. This topic, the Dr. explained in a very affecting manner.

2. In what sense was Christ made to be sin for us? If we say that he suffered on our account, we shall utter a truth, but not in this case, all the truth. From his love to his children, and to provide for their wants, a parent may pass through much suffering; but all this has nothing substitutory about it,—he does not suffer in their place, or on account of their deserts. But Christ was treated as a sinner in our place,—as a substitute for us, to maintain public justice, and the honor of God.

To the second inquiry of the text,—How are we made the righteousness of God in Christ?—the Dr. replied,—just as Christ is made sin for us. We can no more cease to be guilty on account of our sins, by being made the righteousness of God in Christ, than Christ can cease to be innocent because he was made sin for us. We, for Christ's sake, are treated as innocent or righteous, just as Christ for our sake was treated as a sinner.

The Dr. closed his remarks with three appropriate reflections, in which he addressed the clergy on the style of preaching which ought to be more prevalent. The style now too prevalent is calculated either to produce drowsiness and inattention, or to create a disputatious spirit. There is but little in it to produce emotion. The address to the church, on their duty to make Christ known as he is, was also eloquent, and will not be forgotten.

As a whole, this sermon had more of Christ in it, than we often hear.

6. INSTALLING PRAYER, by Dr. Jenks. [At least three times as long as it ought to have been at that late hour.]

7. CHARGE TO THE PASTOR, by Dr. Fay. A very prudent charge; in which the pastor was charged to make only the scriptural tests as conditions of communion. Specific aims must not be inquired into, and made conditions of church fellowship.

[We had supposed that it was the business of the church to make its regulations with regard to the terms of communion. Further, Paul was peculiar for specifying particular sins, as conditions of communion, or of withdrawing fellowship. "But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." 1 Cor. v. 11. See Commentaries.]

Dr. F. cautioned his brother not to be drawn away by the exciting subjects now before the community, and not to allow them to enter his church. It is much easier, said he, to restrain and check excitements, than to control them when raised.

8. RIGHT HAND OF FELLOWSHIP, by Rev. Mr. Adams. He spoke of that passage in the Revelations which says,—Behold I make all things new." After applying it to the church, and basing his terms of fellowship on it, Mr. A. alluded to the metamorphosis of the building, and of the different uses to which it has been, and is to be hereafter employed, in a very happy and affecting manner. The address was truly worthy of the speaker, and of the occasion.

9. CHARGE TO THE CHURCH, by Rev. Mr. Blagden. [We have nothing to say of this performance, further than that it must have any other effect than to produce union among Christians in these times of excitement. The only way for the free church, and others who agree with them in principles, to remove such unfounded prejudices as are abroad against them, is to go forward with a prayerful, humble spirit, and do all the good they can, without turning aside to meet misapprehensions, or to justify motives. We would ask Mr. Blagden, and all others who have an interest at the throne of grace, to pray that we may have that humility which Mr. B. says we so much need,—humility which shall lead to continued holy action.]

10. CONCLUDING PRAYER, by Mr. Lord.

11. HYMN, "From all that dwell below the skies." Tune, Old Hundred, sung by the whole congregation.

12. BENEDICTION, by the pastor.

DAILY BIBLE LESSON.

LESSON XL. Christ teaches his Disciples Humility, by Washing their Feet.

John xiii. 1 to 17

MONDAY. We now come to the most important events in the life of our Savior,—those connected with his last supper, and his sufferings and death.

Repeat v. 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end.

What did the passover commemorate? See Bib. Dict. Barnes on Mat. xxvi. 2, &c. Hour for what had come? Where was Jesus then to go? Who were 'his own'?

To the end of what?—How did he show this love?

